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The Teaching of the Twelve Apostles. By CANON SPENCE, Vicar of S. Pancras. London, Nisbet & Co., 1885.

La Doctrine des Douze Apotres, par G. BONET-MAURY, Professeur à la Faculté de Théologie Protestante de Paris. Paris, Librairie Fischbacher, 1884.

ΔΙΔΑΧΗ ΤΩΝ ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ, by ROSWELL D. HITCHCOCK and FRANCIS BROWN, Professors in Union Theological Seminary, New York. New York, Scribner's Sons, 1885.

These three works, from the rapidly multiplying literature on the Bryennios MS, reached us within the course of a single week; and represent three different countries in a way that is very suggestive of the influence of dividing straits and seas upon the outward form and intellectual development of the Christian faith. The first of the three is the most religious, the second the most artistic, and the third the most complete. All three view the recovered MS with profound complacency, as mirroring with sufficient exactness their own ecclesiastical leanings. Such harmony is a sufficient testimony to the genuineness of the Teaching considered as a possible early Christian document. None of them is in the least disturbed by the existence of hitherto almost unrecognized Christian orders, a communistic society, prophetic enthusiasms, a common religious meal, or millenarian doctrine.

I. Canon Spence arranges his book in the following order: An English translation with notes; followed by nine excursions on questions connected with the text; a sermon preached by the author in S. Paul's Cathedral, and the Greek text of the Teaching.

The translation is sometimes incorrect, as when on p. 11 we have, "for to all the Father wishes to give (*δίδοσθαι*) of his own gracious gifts"; sometimes unintelligible, as p. 13, "Let thine alms drop like sweat into thy hands." The notes are not of a very critical character: *e. g.* from several passages it is inferred that the writer was acquainted with the Epistle to the Romans. p. 14: The writer of the Teaching probably had the Epistle to the Romans (XIII 9) before him. p. 22: Apparently a memory of S. Paul . . . It has been already remarked that it is highly probable that the writer of the treatise was well acquainted with S. Paul's Epistle to the Romans. p. 23: "The Spirit hath made ready." See Epistle to the Romans, VIII 29, 30. All these references are very uncertain.

In the same way evidence is brought forward to show Johannine influence: *e. g.* p. 46, on the words *Μνήσθητι, κύριε, τῆς ἐκκλησίας σου τοῦ ῥύσασθαι αὐτήν ἀπὸ παντὸς πονηροῦ*, we are told that there is an apparent reference here to S. John's teaching (XVII 15), 'I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.' Now, if Canon Spence had regarded the passage as a reference to the Lord's prayer, there might have been some point to the note, for we should have had an early and semi-official interpretation of the words which occur just before in the Teaching, *ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*. The other reference seems to us utterly impossible, in spite of the fact that it is endorsed to a certain extent by M. Bonet-Maury, to whom we shall presently devote a little space.

There are a good many typographical errors in the Greek: p. 38, l. 12, read

ὀρανῶ, p. 41, last line, παῖδα and again on p. 42; p. 63, κατὰ κυριακὴν ζῶντες, p. 64, l. 7, μέχρως ἐγχωρῇ, and l. 15 αὐτῶ, p. 111 (bis), ἐντολή, p. 180, l. 6, αὐλισθῇ, p. 181, l. 7, ἀξίως ἐσσι.

No attempt is made to correct the text, so that such inconsistencies as *ἐπαίρου* in c. 14 and *ἐτέρου* in c. 15 remain.

The principal point to be noticed in the excursuses is that a suggestion is made which carries the theory of a Judeo-Christian origin of the Teaching further than it has yet been pushed, namely, that it emanated from the community at Pella, under the guidance of Symeon the son of Cleopas, in the latter part of the first century; that is, before the development of the peculiar characteristics of the Nazarene heresy. The writer might strengthen his position much by a comparison of the features in common between the Essene communities and the churches of the Teaching. For instance, a single emendation borrowed from Josephus' account of the Essenes in Bell. Iud. II, VIII 5, would clear up a perplexing passage. When Josephus describes the Essenes as giving thanks before and after meat, he intimates that it is unlawful to partake of the meal before the grace. Let us, then, insert the words *πρὸ τῆς εὐχῆς* in c. 11, and read *καὶ πᾶς προφῆτης ὀρίζων τράπεζαν ἐν πνεύματι οὐ φάγεται ἀπ' αὐτῆς πρὸ τῆς εὐχῆς*. The omission would then be explained as a simple homoioteleuton, and the prophet would not go supperless to bed; and the custom of giving thanks would be one of the 'ways of the Lord,' by which the true prophet is to be known.

We ought to say in conclusion that the whole of the book is animated by a sober and genuinely Christian spirit, which will make it practically useful to a large number of readers. It is, strange to say, the first English treatise on the Teaching outside of the magazines and the newspaper.

2. M. Bonet-Maury does not provide us with any Greek text or notes, but with a translation followed by a critical study which, if short, is pointed and suggestive. His conclusions are as follows: the teaching has borrowed both from Barnabas and Hermas, being mainly based upon the doctrine of two ways (light and dark), given in the Epistle of Barnabas. The book passed through at least two revisions before it came into the form in which we find it; its first form was a simple ethical manual, written A. D. 130-40, by an Alexandrian Judeo-Christian; next it was increased, some 20 years later, perhaps in the same place or by the same author, by the addition of directions for alms, baptisms, and love-feasts, and for the recognition of spiritual gifts and the election of church officers. Finally, the book received a new form, by falling into the hands of a Montanistic church in Asia Minor, at the beginning of the third century. We disagree with the writer at almost every statement, as to time, place, authorship, and the unity of the book.

Occasionally statements and references are well made; the reference to the world-deceiver appearing as the Son of God [*υἱὸς τοῦ θεοῦ*, not as elsewhere, *παῖς τοῦ θεοῦ*] is important in its bearing on the Christology of the Teaching. On p. 21 allusion is made to the prayer 'que la grâce, *c'est-à-dire le Christ* paraisse et que ce monde passe'; the thought suggests itself to us, may not the word *χαρίς* be an actual misreading of the abbreviated *χρς*?

In identifying the Montanist orders with those found in the Teaching, a

reference is made, p. 24, to a letter of Jerome to Marcella, in which the church leaders among the Montanists are spoken of as Patriarchae, Cenones et Episcopi. And it is suggested that the reference is here to the Apostles, prophets and bishops, the prophets deriving their name from the communion, *κοινωνία*, over which we find from the *Διδαχὴ* that they presided (*ὀρίζων τράπεζαν*), and their participation in the good things of others, so that *κοινωνοί* = Cenones. This suggestion is a happy one, and Hilgenfeld adopts it in the Montanist literature *passim*. But, in fact, it is actually made in the edict of Justinian against the Montanists, for we find (Cod. I, Tit. 5, 21), *ἐπὶ τοῖς ἀνοσίους Μοντανισταῖς θεσπιζομεν ὥστε μηδὲνα συγχωρεῖσθαι τῶν καλουμένων αὐτῶν πατριάρχων καὶ κοινωνῶν ἢ ἐπισκόπων κτέ.*

It is quite likely then, that the writer has given the correct explanation of the term employed by Eusebius, Epiphanius and Jerome. If so, it could hardly have been made with any confidence before the recovery of the text of the Teaching.

3. We come now to what must be regarded as the standard American edition of the Teaching, in which Professors Hitchcock and Brown have brought together a summary of all that has been rightly and wrongly said or written with regard to the Bryennios MS.

On p. xi of the introduction, we are corrected for having given the number of the MS as 478, in the Journal of Christian Philosophy. We have no copy of this at hand, but the reprint of the article gives 458. Whether this is taken directly from the original article or not, there are two wrong numbers abroad, and one at least is ours.

On p. xxi is reprinted the very interesting later fragment of the Teaching which Gebhardt unearthed from the Thesaurus Anecdotorum of Pez: and on p. lxi we have a translation of the reconstruction of the text of the Teaching made by Krawutzky before the publication of Bryennios' edition. Both of these are a welcome and valuable addition, in a convenient form, to the literature of the subject.

On p. lxxvii, we are told that there are no quotations from the book of Acts, the supposed reference to Acts IV 32 being only external. It should be remarked that in c. 9 there are two expressions whose collocation is so striking that it is almost certain to be a reminiscence of Acts IV, where they are also found together, viz. thy servant David and thy servant Jesus. *And this is the very same chapter in which the previous quotation was suspected.*

On p. ci, the conclusion is arrived at that the weight of argument is in favor of assigning the Teaching to an Egyptian origin; and a foot-note remarks, 'This *vs.* Harris.' We are quite ready to fight it out on this line as long as may be necessary. For, by the admission of the writers, in order to make an Egyptian origin possible a lively export trade has to be carried on between Antioch and Egypt; amongst the articles to be exported are a peculiar form of the Lord's prayer, hills upon which bread might be scattered, or at least the liturgical elements of the Thank-meal in which the hills are referred to, the apostles, prophets, and teachers whom we know from Scripture to have been the life of the church at Antioch, but to whom we can point no parallel in Egyptian church history; vineyards and olive trees and wine-presses must be

added, in order that the first fruits of jars of wine and oil may be assigned to the Egyptian prophets. The words *Maran-atha* and *Hosanna* must be popularized in the early Egyptian church assemblies, which are perfectly intelligible in Syrian churches, but the latter of them was not understood even by Clement of Alexandria with all his scholarship. All this in order to sustain a conjecture that Barnabas and the Apostolic Canons come from Alexandria, and because Clement of Alexandria quotes the Teaching! We might just as well say that the Teaching was written in Lyons or Rome because traces of it are found in Irenaeus and Hermas, or that the Shepherd itself is an Egyptian book because it is quoted, at a smaller lapse of time from its production than the Teaching, by Clement of Alexandria. And what can be more uncertain than the argument that the Teaching (which speaks of travelling prophets) must be Egyptian because Pantaenus was a travelling teacher?

But we must stop. With all our disagreement with the New York Professors we congratulate them on producing one of the best books yet written on the Teaching. At the same time we are glad that Bryennios is no longer, as in their first edition, a bishop of Ancient Mesopotamia, nor the Blessed Virgin engaged in a correspondence with Ignatius of Antioch.

J. RENDEL HARRIS.

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Novum Testamentum Graece ad antiquissimos testes denuo recensuit apparatus criticum apposuit Constantinus Tischendorf. Prolegomena scripsit C. R. GREGORY, additis curis †EZRAE ABBOT. Pars Prior. Lipsiae, 1884.

This book, which forms the first part of the prolegomena to Tischendorf's eighth edition, carries the unfinished work of that scholar as far as the close of the description of the Uncial MSS of the New Testament. As regards Biblical learning, it is the highest point ever reached by American scholarship, and of its accuracy we can say that, considering how difficult it is to quote or collate MSS correctly, especially when as in N. T. criticism a statement is repeated by one writer after another without proper verification, it is one of the most exact books ever printed. This does not astonish any one who has seen Dr. Gregory at work, or who had ever the privilege of knowing his coadjutor,

“ . . . whose chair desires him here in vain,  
However they may crown him elsewhere.”

Dr. Abbot's special gift was an *ἀκρίβεια*, which covered the whole ground from the reading of proof-sheets up to the highest problems which his science afforded. He was so anxious to be right in all he said, and so successful in accomplishing his desire, that it is not altogether to be wondered at that superficial observers have regarded the position which he took in N. T. criticism as somewhat conservative. Nor was his care in this matter confined to his own work. A burden of unexpressed gratitude is on our own minds as we reflect upon the many times in which we have received from him the advice of a master in textual criticism as to some point where our work was either incorrect or liable to misunderstanding; and there are many American students who can answer to a similar experience.

We have noted a few points in reading this first part of the Prolegomena, which may be useful to our friend, Dr. Gregory, in the next edition. If, in any